

What follows represents the unedited lecture notes of Pastor Merritt's teaching of the Book of Galatians. Please feel free to reproduce all or part for the glory of the Lord Jesus Christ.

Galatians Lesson

10-29-2017

1. Last week I taught in part Gal 4:30. I want to review some of that learned and then begin new material with an analysis of the phrase "with the son of the freewoman."
2. Before returning to that study I want to give you opportunity to use 1Jo 1:9 as may be necessary.
3. Expanded translation of Gal 4:28-29.

Gal 4:28 Now for you my brothers and sisters in Christ; we, like Isaac are children of promise.

Gal 4:29 At the time of Paul's writing, those born after the flesh, i.e., those who had rejected God's grace, they were continuously persecuting those born after the spirit, representing those accepting God's grace. By the way said Paul, it is the same now.

4. So far we have exegeted that portion of Gal 4:30 which in the KJV has been translated "Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir..." noting it might better be rendered "**But what does Gen 21:10 teach us? "Get rid of the slave woman Hagar and her son Ishmael, for the slave woman's son will never share in the inheritance ..."**

5. The entire verse has been translated in the KJV:

KJV-New Sentence

Gal 4:30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

6. Now for the phrase "with the son of the freewoman."

WITH THE SON OF THE FREEWOMAN **μετα ο υιος ο ελευθερος.**

1. **Meta Ho Huios Ho Eleutheros** is better translated "with Isaac the son of Sarah the grace lady or freewoman."
2. **Meta** is a preposition followed by the monadic noun **Huios** declined as a genitive singular and the monadic noun **Eleutheros** declined as a genitive singular.

3. We earlier studied the noun **Huios** noting it means a son.

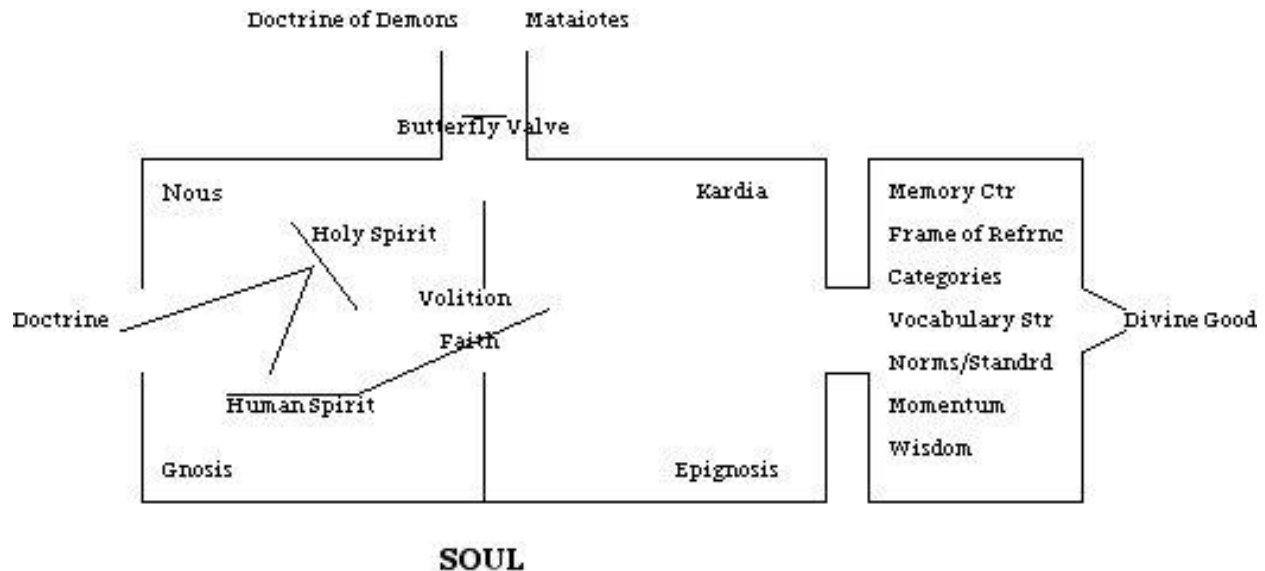
4. **Eleutheros** appears 23 times in the New Testament where it is translated “free, freewoman” and “free man.” Let me give you four examples where it is found elsewhere in Scripture. Keep in mind the gender of the suffix attached will determine whether it refers to a freeman or a freewoman.

Gal 4:30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the **freewoman**.

Gal 4:31 So then, brethren, we are not children of the bondwoman, but of the free.

Col 3:10 And have put on the new man, which is *renewed* in knowledge after the image of him that created him:

Col 3:11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor **free**: but Christ is all, and in all.



4.1 Both believing Jew and Gentile receive a *remodeled soul*.

1Pe 2:16 As **free**, and not using your liberty for a cloke of maliciousness, but as the servants of God.

1Pe 2:17 Honour all men. Love the brotherhood. Fear God. Honour the king.

Rev 6:15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every **bondman**, and every free man, hid themselves in the dens and in the rocks of the mountains;

5. Now let's see how the entire verse looks by way of an expanded translation.

Expanded Translation

Gal 4:30 But what does Gen 21:10 teach us? "Get rid of the slave woman Hagar and her son Ishmael, for the slave woman's son will never share in the inheritance with Isaac, the free woman's son."

6. We are now ready for an analysis of Gal 4:31.

KJV

Gal 4:31 So then, brethren, we are not children of the bondwoman, but of the free.

NIV

Gal 4:31 Therefore, brothers, we are not children of the slave woman, but of the free woman.

SO THEN, BRETHREN ΔΙΟ αδελφοσ

1. **Dio Adelphos** is better translated "Consequently therefore brothers and sisters in Christ ..."

2. **Dio** is a causative particle followed by the noun **Adelphos** declined as a nominative plural.

3. **Dio** is a compound of **Di** plus **Hos** and is thus translated "wherefore, therefore, so then" or "on which account." Examples:

Mat 27:8 **Wherefore** that field was called, The field of blood, unto this day.

3.1 A better translation of **Dio** in Matthew 27:8 is: "That is why."

3.2 **Dio** is also used by Paul in 1Co 12:3 where it is translated "Wherefore" in the KJV and "Therefore" in the NIV.

1Co 12:1 Now about spiritual gifts, brothers, I do not want you to be ignorant.

1Co 12:2 You know that when you were pagans, somehow or other you were influenced and led astray to mute idols.

1Co 12:3 **Therefore** I tell you that no one who is speaking in tongues by the Spirit of God says, "Jesus be cursed," and no one can say (speaking in tongues), "Jesus is Lord," except by the Holy Spirit.

4. **Adelphos** appears more than 300 times in the New Testament where it is translated "brother, brothers, brother's, sisters" or "brethren." The word **Adelphos** can be used in a familial sense or a spiritual sense. Examples:

Mat 7:3 And why beholdest thou the mote that is in thy **brother's** eye, but considerest not the beam that is in thine own eye?

Mat 7:4 Or how wilt thou say to thy **brother**, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

Mat 7:5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy **brother's** eye.

Mat 7:6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Eph 6:21 But that ye also may know my affairs, and how I do, *Tychicus*, a beloved **brother** and faithful minister in the Lord, shall make known to you all things:

Eph 6:22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

TYCHICUS

One of the most frequently mentioned of Paul's companions and delegates (Acts 20:4; Eph 6:21; Col 4:7; 2Ti 4:12; Tit 3:12). He most likely accompanied Paul as he carried the collection to the church in Jerusalem (1Co 16:1-4). High praise is given Tychicus by the apostle: "the beloved brother and faithful minister and fellow servant in the Lord." He was sent, together with Onesimus, from Paul (in prison) to the church at Colossae, to deliver the apostle's letters and to inform the believers of his state. According to Tit 3:12, Tychicus was a possible replacement for Titus in Crete, for Paul wanted Titus to join him during his stay in Nicopolis.

Jam 1:2 My **brethren**, count it all joy when ye fall into divers temptations;

Jam 1:3 Knowing this, that the trying of your faith worketh patience.

Jam 1:4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

Jam 1:5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

Jam 1:9 Let the **brother** of low degree rejoice in *his exalted station as a Christian*:

Jam 1:10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

WE ARE NOT CHILDREN ΟΥΚ ΕΙΜΙ ΤΕΚΝΟΝ

1. **Ouk Eimi Teknon** is well translated "we are not children ..."
2. **Ouk** is a negative adverb followed by the verb **Eimi** parsed as a 1st person plural, present active indicative and the noun **Teknon** declined as an accusative plural.
3. **Teknon** can be found more than 50 times in Scripture where it is translated "child, children, Son, sons" or "son." Examples:

Mat 21:28 "What do you think? There was a man who had two **sons**. He went to the first and said, '**Son**, go and work today in the vineyard.'

Mat 21:29 "'I will not,' he answered, but later he changed his mind and went.

Comment: These two sons represent the ordinary people who saw nothing appealing in the law and ritual of Temple worship. They rejected the promises in the Old Testament but when they saw the work of Jesus and His platform they answered yes Lord we accept your offering and plans and thus became believers.

Mat 21:30 "Then the father went to the other son and said the same thing. He answered, 'I will, sir,' but he did not go.

Comment: These two sons represent the legalistic scribes who acted like they were believers and thus indicated such to John the Baptist. When they saw the work of Jesus, his offering of His kingdom and His platform; they then said "heck no" we want no part of this. We will not follow you.

Mat 21:32 For John came to you to show you the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes did. And even after you (the legalistic scribes) saw this, you did not repent and believe him.

Mar 2:5 When Jesus saw their faith, he said to the paralytic, "**Son**, your sins are forgiven." *Note he did not at this point heal the man—he will heal him later.*

Mar 2:6 Now some teachers of the law were sitting there, thinking to themselves,

Mar 2:7 "Why does this fellow talk like that? He's blaspheming! Who can forgive sins but God alone?"

Mar 2:8 Immediately Jesus knew in his spirit that this was what they were thinking in their hearts, and he said to them, "Why are you thinking these things?"

Mar 2:9 Which is easier: to say to the paralytic, '*Your sins are forgiven,*' or to say, '*Get up, take your mat and walk*'?

Mar 2:10 But that you may know that the **Son** of Man has authority on earth to forgive sins..." He said to the paralytic,

Mar 2:11 "*I tell you, get up, take your mat and go home.*"

Mar 2:12 *He got up, took his mat and walked out in full view of them all.* This amazed everyone and they praised God, saying, "We have never seen anything like this!"

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